2: Stefansson--239 (1908-12) 1914 Copper Eskimo
125, 117

"Cephalic Measurements. Cephalic measurements taken of all women when they came for present of needles and most of the grown men. No boys came at my call for all the village, and I did not want to press it. They all seemed restless after novelty of first few measurements wore off, so I did not venture to try their patience on stature, etc. Photos of group worried them too, so took no individuals."

2: Stefansson--242
117, 125

(1908-12) 1914

Copper Eskimo

"Attitude toward being Measured and Photographed. They showed no fear of head measurements and of being photographed, at first. But B. officiously explained the photo process which seemed to make them uneasy and I dared not go beyond two group pictures, for we expect to have considerable to do with these people later. They made no inquiry as to the nature of my operations in photographing them, possibly not to show ignorance, or perhaps for some other reason. B.'s explanation was gratuitous."

7: Jenness--B5-6B (1914-16) 1923 Copper Eskimo
116, 125

"The Canadian Arctic Expedition, after leaving Esquimalt, British Columbia, in June, 1913, sailed up the north-west coast of the American continent into the Arctic Ocean. A short call of about two hours was made at Point Hope, in northern Alaska, and a number of Eskimos boarded our vessel, the Karluk. [illegible]rteen of these natives were hastily gathered into a little deck cabin and measured for stature, head length and head breadth. The MS. containing this information was sent ashore at Barrow a few days later to be mailed to Ottawa, most fortunately, because the Karluk was caught in the ice soon afterwards and subsequently crushed. My anthropometric instruments went down with the vessel, and a year elapsed before a new set could be procured from Ottawa by way of the Mackenzie river. We were then sailing towards Coronation gulf, in which vicinity we spent the two years from 1914 to 1916. During this period my work lay exclusively among the Copper Eskimos, and the only physical measurements I was able to obtain from other groups were derived from two Eskimos, both men, from the inland region west of Hudson bay, and five Eskimos, four men and one woman, from the Mackenzie river region. This paper then will deal mainly with the Copper Eskimos, but the information obtained from other regions will be used for comparative purposes, together with such data as can be found in the scattered literature concerning the Eskimos.

The instruments used were the portable anthropometric set that is sold by Messrs. P. Herman of Zurich. The anthropometer was the least satisfactory, for, even with the

aid of a plummet, it was difficult to maintain the rod absolutely perpendicular while the measurements were being read; moreover there was no level platform for the subject to stand on, and firm level floors are seldom found in the north. Routine difficulties of this kind were increased in the case of the Copper Eskimos owing to the climate of the region and the manner of life of its inhabitants. Only during the winter months do they congregate in large settlements; in summer they are scattered into small parties of two or three families each, that wander day by day from one place to another. The anthropometric work, therefore, had to be done indoors during the winter and spring. The headquarters of our expedition at Bernard harbour consisted of but one room 18′ by 15′ in which six men had to sleep and carry on their scientific work. It will be readily understood that after the sleeping quarters, tables, shelves and fire-place had been arranged and set in place, there was very little room for the admission and examination of the Eskimos. Hence by far the greater number of the measurements were taken in snow huts, generally in the dance-houses of the settlements, since the ordinary dwelling was rarely high enough to allow the anthropometer to be held perpendicular. The light was always very indifferent, on certain days in fact quite insufficient for the mere reading of the figures; moreover the temperature inside the snow hut was either somewhere around freezing or considerably below it. In addition to these physical disadvantages the dance-houses were generally filled with jostling if good-humoured crowds of

on-lookers who had no conception of the purpose of the investigations but were always ready to tender advice and assistance, and to provoke a little merriment by jesting remarks at the expense of the investigator or his subjects. In spring the light was much better, and it was found possible to examine more of the natives at headquarters; consequently, while the actual measurements taken were the same as in the winter, fuller [6B] details could be given concerning the individual features. Every possible care was taken to ensure accuracy, but the difficulties were so great that laboratory standards of exactness should not be applied to the results.

Generally speaking I tried to follow the instructions contained in Notes and Queries on Anthropology, 4th Ed., published by the Royal Anthropological Institute of Great Britain and Ireland in 1912. The measurements taken were:--

1. Stature. --The subject was made to stand erect, his eyes fixed on where the horizon would be if visible, knees straight, heels together and toes pointing outward. It was not possible to measure the natives bare-footed on account of the snow floor, so a deduction of 7 mm. has been made in every case, an average arrived at by actually measuring the thickness of a normal set of foot-gear.
2. Head Length. --The maximum distance from the glabella to the farthest point

behind in a straight-line. The glabella was seldom prominent, seeming to depend a great deal on the shape of the forehead, for the bridge of the nose was often greatly sunken and the glabella, instead of protruding, was almost hollow, the forehead sloping down in an even curve to the bridge. In such cases I assumed the glabella to be the point where the line of the eyebrows intersected the median line down the nose.

3. Head Breadth. --The maximum diameter transversely to the head above the plane of the ear-holes, the points of the callipers being kept at the same horizontal level. No deduction was made for the thickness of the hair, but the callipers were inserted as far as possible through the hair directly against the skin.

4. Head Circumference. --The tape passed over the glabella, above the ears and over the remotest point on the back of the head, no deduction being made for the thickness of the hair.

5. Total Face Length. --From the nasion to the lower edge of the chin in the middle line, the subject holding the mouth closed in a natural manner. The nasion was a point of some difficulty to determine. It is defined in Notes and Queries as the 'most depressed point at the root of the nose.' This is usually marked by a wrinkle, but in many cases there were two and even three wrinkles between which it was extremely difficult to choose. In such cases I was guided to some extent by the relative positions of the eyes, but undoubtedly another observer might quite well have fixed upon some other point

than that which was actually adopted and the resultant figures would show some divergence in consequence.

6. Upper Face Length. --From the nasion, as defined above, to the alveolar point.

7. Face Breadth. --The greatest width obtained while moving the callipers at right angles to the face along the zygomatic arches.

8. Nose Height. --From the nasion to the subnasal point.

9. Nose Breadth. --The maximum distance between the alae, which were only lightly touched by the callipers.

10. Nose Depth. --From the sub-nasal point to the highest point on the nose. This was a very unsatisfactory measurement, as it was not easy to determine the highest point; moreover it does not give the absolute degree of prominence of the nose, as this depends also on the shape.

11. Jaw Breadth. --Taken between the corner angles. The fleshiness of the subject seemed to make a considerable difference in this measurement.

Except in the case of the Alaskan natives the ages that are given are approximate only.

In conclusion I should like to acknowledge the very great assistance I have received in preparing this paper from Dr. F. Boas, of Columbia University, and from Dr. E.A. Hooton, of Harvard University, both of whom furnished me with many valuable suggestions and criticisms, although they are not responsible in any way either for the form in

which the paper is presented or for any statements that are made in it."

8: Cadzow--7-8 (1919) 1920 Copper Eskimo
116, 125

"It was the good fortune of the writer, while conducting an expedition into the Mackenzie river district of northwestern Canada in the summer of 1919, in the interest of the Museum of the American Indian, Heye Foundation, to meet a small party of Copper Eskimo. These people were many miles from their usual summer hunting-ground, and in the center of what a few years before had been hostile territory. But through the influence of Messrs DeArcy [8] Arden and A. A. Carroll, prospectors and traders, who have spent several years in their country, these Eskimo were persuaded to come to Fort Norman on Mackenzie river, protection from the Indians being assured them by the white men. It was when this party was at Fort Norman that the writer met them and collected ethnological specimens, among which are numerous pieces of worked native copper, a few examples of which are described in these pages.

Mr. Arden and Mr. Carroll kindly offered their services as interpreters, and through them the following information was gathered. One of the men, Katiuck by name, said he was a Pallirmiut, and that he made his home near the mouth of Coppermine river in winter and hunted inland toward Bear lake in summer."

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

my presence in the dance-house, which was in this village the forecourt of a large two-roomed hut. Seated in state on a sleeping-platform I watched their monotonous performance for two hours; then weariness overcame me, and, slipping through the low doorway, I retired, unattended, to my new home.

Eskimo dances have a superficial resemblance to the open-air meetings of a church army band, except that the only musical instrument is a drum. The singers form a ring around the leader, who hops and prances rhythmically to the accompaniment of a song. As one dancer tires and steps back into the ring, another takes his place. Women and children alternate with the men, for the sexes have almost equal status in this twilight land. Sometimes the faces of the singers glow with such earnestness that even the alien spectator succumbs to the emotional atmosphere and joins in their embryonic religion. Thus with song and dance they while away the evening hours until one after another drops out of the circle and the gathering dissolves to its homes

I measured the heads and statures of the Eskimos from early the next morning until mid-afternoon. Every man who submitted to the operation received a fish-hook, every woman a needle; and the payment seemed to satisfy them all. On completing these measurements I traded for museum specimens, bartering knives, files, and other articles for lamps and pots

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

123
437 tions in the dance-house, or gathered the elder men
124 inside our tent and enquired into their customs and beliefs.

802 Compared with the Eskimos of Alaska, these natives were astonishingly primitive. Their language contained no word for any number beyond six. I induced a woman to count on her fingers, and she began, in her own tongue, "one, two, one." I corrected her, and she started again, "one, two, three." There she stopped, and a man standing beside her said "four." Both had forgotten the words for the next two numbers, considering everything above four as many. Yet they were not so primitive as to be easily short-changed in any transaction, for they could separate a pile of articles into groups of three or four and count them with tolerable accuracy. A man to whom I gave only nineteen cartridges instead of twenty fitted them into an empty box, discovered the error, and indignantly demanded the missing round.

• 125 These people lacked, too, the artistic skill for which
532 their kinsmen in other places are famous. I distributed pencils and paper to several adults, both men and women, and asked them to draw sketches of people, houses, caribou, and anything else they cared to attempt. The results were amusing, similar to what we should expect from a child of six. Even my chart
[823] they were unable to follow. One man, more intelligent than the rest, seemed to grasp that a certain

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

line might represent the coast along which he had recently been travelling; but when I asked him to name and point out the positions of the capes and streams he had passed on the way, he placed his finger indifferently on places as far apart as Victoria Island and Great Bear Lake. Yet an Eskimo of northern Alaska, who was unable to read and had never held a pencil in his hand, once drew me a remarkably accurate outline of the Colville River and all its tributaries, besides many vivid sketches of camp scenes and the hunting of seals and caribou.

Among the specimens I bought at this time was a large lamp which we immediately put to use for warming up our tent. It was made from soft soapstone, and shaped like an enormous saucer cut in half. We filled it with crushed seal-blubber, and along the straight front edge arranged the wick of cotton-grass seeds, which are not unlike cotton-wool. The lamp, when burning perfectly, gave a low smokeless flame an inch high and about sixteen inches long, quite sufficient to keep us comfortably warm even with the door partly open; but as neither Palaiyak nor I were very skilful in adjusting the wick a thin layer of soot began to form over the inside of the tent. We hired two little girls to keep the dogs away when we were absent, and my "daughters," as the people laughingly called them, gradually assumed responsibility also for the lamp, which they managed to perfection. I rewarded them

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

sticks that only the white man knew how to manufacture; but even they were not powerful enough to restore his wandering senses. Perhaps my hand would be more efficacious. I laid it on his temple, and saw his eyes rest on me without a gleam of intelligence. Then the madness passed out of them, a pleased smile broke over his countenance, and, quietly turning away, he began a casual conversation with some of the bystanders.

Performances of this kind revealed to me the heart of Eskimo religion. The natives trusted in their medicine-men, and the medicine-men, with rare exceptions, believed themselves gifted with supernatural powers. The spirits that wander unseen came at their bidding and obeyed their commands. At times they came unsummoned, and a man raved on the hill-sides or on the frozen sea where no one beheld his frenzy. Hysteria is peculiarly common around the Polar basin; the long winter darkness and the loneliness and silence of the hunter's life make the Arctic peoples more susceptible to this disorder than the rest of the human race. So religion and hysteria went closely hand in hand.

After measuring all the adults in this village I arranged with a native to guide me to another some forty miles farther west. We had travelled about half a mile when, looking back, I noticed with surprise that a woman was following in our trail. I turned to my

29: Jenness [illegible]-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

honour. They had built no dance-house, and did not possess a drum; but about thirty squeezed into an ordinary dwelling-house eleven feet in diameter, where they banged my frying-pan and sang at the tops of their voices until the snow-ceiling, melting with the warmth of so many human beings, began to drip ice-cold water on our heads. The din and odour were terrific, more than flesh and blood could endure; so, pushing my way through the crowd, I retired to the purity of the outer air and gradually regained my senses.

We remained in this village one day and two nights while I measured all its adult inhabitants. Seal meat was not plentiful, and a longer stay would have left my dogs without food. Moreover, it was not necessary, for I was now formally introduced to the people, and could study them at my leisure when they joined the other two tribes in the Liston and Sutton Islands at the end of the month.

My party on the return journey was increased by three—Wealthy's cousin, whose wife was already at the island village, and two girls, Mrs. Snow-Knife's sister and another, who were bound on the high-road to matrimony. The brides piled everything they owned on top of my sled, which creaked and groaned under the extra load. Luckily their trousseaux were not as formidable as their white sisters', or we should never have reached our journey's end. The average Eskimo

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

Eskimos from both sides of the strait, and from the Coppermine River area, flocked to the station to trade before the opening of the sealing season, until their new-born village on the edge of the ice contained nearly a hundred and fifty inhabitants. They remained with us for three weeks, giving no trouble, although we excluded all but Ikpuck's family from the house until nightfall. I tried, with Patsy's assistance, to delve into their religion and to record their ancient traditions; but privacy was impossible and fear of public disapproval sealed their lips. They spent their days in trading with me, or in visiting each other's huts and holding impromptu dances; then, after the white men had put away their note-books and retired to read in their bunks, they gathered around my phonograph and filled the house with song. Although the love of music is inborn, not taught, I had hoped that the sweetness of their voices would kindle an æsthetic glow in the cold, scientific breasts of my companions. But Cox leaped violently from his bed one midnight, and with neither sympathy nor ceremony expelled the belated choristers into the outer darkness.

All the chants they sang for me were either dance-songs or incantations to create fine weather. I asked them for lullabies; they responded with more dance-songs. The mother who rocked her baby to sleep on her back, under the warm fur coat, crooned the same melodies that she shouted in the dance-house to the booming of the drum.